GARDEN OF ILM

TEXTBOOK

THALĀTHAH AL-UṢŪL

ثلاثة الأصول

SHEIKH MUḤAMMAD
IBN ʿABDUL-WAHHĀB

DAWRAH
OF
SHEIKH MUḤAMMAD
HISHAM AṬ-ṬĀHIRĪ

ثَلَاثَةُ الأُصُوْلِ وَأَدِلَّتُهَا

لِلْشَّيْخِ الْإِمَامِ الْمُجَدِّدِ مُحَمَّدَ بْنِ عَبْدِ الْوَهَّابِ رَحِمَهُ اللهُ

The Three Fundamentals and Its Proofs
By Ash-Shaikh Muḥammad Ibn Abdil Wahhāb
(may Allah have mercy upon him)

Translated by
Haroon Rafiq Shah
Ḥirsi Yussuf

Proof-Read and edited by
Ustadh AbdulAziz Al-Ḥaqqān
(وفقه الله)

Transliteration

Consonants	

ء	ʾ
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh

ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓh
ع	ʿ
غ	gh
ف	f
ق	q
ك	kh
ل	L
م	m
ن	n
و	w
ي	y

Long vowels	
ا	ā
و	ū
ي	ī

short vowels	
◌َ	a
◌ُ	u
◌ِ	i

Symbol	
◌ّ	Dupplicate the letter

Contents

FOREWORD 1
ABOUT THE BOOK 2
ABOUT THE AUTHOR 2
FOUR MATTERS: 3
THREE MATTERS: 6
THE THREE FUNDAMENTAL PRINCIPLES: 9
[THE FIRST FUNDAMENTAL PRINCIPLE]: 10
[THE SECOND FUNDAMENTAL PRINCIPLE]: 18
THE FIRST LEVEL IS ISLAM: 19
THE SECOND LEVEL IS IMĀN: 22
THE THIRD LEVEL IS IḤSĀN: 23
[THE THIRD PRINCIPLE]: 27

Foreword

بسم الله الرحمن الرحيم

الحمد لله رب العالمين وصلى الله وسلم على نبينا محمد

وعلى آله وصحبه والتابعين

أما بعد

In the Name of Allah, Al-Raḥman (The Merciful), Al-Raḥīm (The Mercy Giving).

All praise is for Allah and may the peace and blessings of Allah be upon our Prophet, his family, his companions, and those who follow them.

To Proceed

This translation of the three fundamentals and its proofs by Shaykh Muḥammad Ibn Abdul-Wahhab (may Allah have mercy upon him).

This translation was based on the Arabic text prepared by Sheikh Muhsin Al Qāsim (may Allah preserve him). in his famous series of texts of Islamic Sciences under the guidance of our beloved teacher; Ustadh AbdulAziz Al-Ḥaqqaan (وفقه الله)

We benefited from some of the previous translations of the book.

Certain additions of numbering are added by the translators to make the book easy for the students.

Translators:

Haroon Rafiq Shah & Ḥirsi Yussuf

(وفقهما الله)

ABOUT THE BOOK

Al-Uṣūl al-Thalātha in the subject of Tawḥīd, is part of a collection of key islāmic textbooks that are essential for the beginning student of knowledge. The book, which is sometimes translated as the three fundamentals or the three principles, is a comprehensive overview of Tawḥīd, covering the subjects of knowledge of Allah, knowledge of the religion of Islam and knowledge of the Prophet Muḥammad. It is called the foundations because all the branches of the religion is built on knowledge of the above three points. The book is prefaced with three short introductions to the subject of the book.

ABOUT THE AUTHOR

Shaykh Muḥammad ibn Abdul-Wahhab was born in the year 1115H (1703) in the town of 'Unayzah, a village in the Najd region of the modern Saudi Arabia. He was raised in a scholarly family, both his father and grandfather were respected scholars. He memorised Quran before the age of ten and studied fiqh, tafsīr and ḥadīth. He travelled to Makkah and Medinah to seek knowledge. He has authored many beneficial works, the most renowned is kitāb al-tawḥīd which has been published repeatedly, and the work discussed here. He passed away in the year 1206H (1792) - aged 88.

Four Matters:

The Sheikh (رحمه الله) said:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Al-Raḥmān (The Merciful), Al-Raḥīm (The Mercy Giving).

اعْلَمْ رَحِمَكَ اللهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

Know, may Allah have mercy on you, that it is obligatory upon us to learn four matters:

الأُولَى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللهِ، وَمَعْرِفَةُ نَبِيِّهِ [ﷺ]، وَمَعْرِفَةُ دِينِ الإِسْلامِ بِالأَدِلَّةِ.

The first is Knowledge, which is knowing Allah, His Prophet [ﷺ] and The Religion of Islam with evidences.

الثَّانِيَةُ: الْعَمَلُ بِهِ.

The second is acting according to it.

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.

The third is calling to it.

الرَّابِعَةُ: الصَّبْرُ عَلَى الأَذَى فِيهِ.

The fourth is being Patient with the harm that befalls you while upon it.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللهِ الرَّحْمَـــٰنِ الرَّحِيمِ ﴿ وَالْعَصْرِ ۞ إِنَّ الإِنسَـــٰنَ لَفِي خُسْرٍ ۞ إِلاَّ الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّـــٰلِحَـــٰتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ [العصر 1-3].

The proof is His saying, The Most High (which means):

In the Name of Allah, Al-Raḥman (The Merciful), Al-Raḥīm (The Mercy Giving) ﴿**By Al-'Asr** (the time). **Verily, man is in loss, Except those who believe** (in Islâmic Monoteism) **and do righteous good deeds, and recommend one another to truth** [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], **and recommend one another to patience** (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Montheism or Jihâd.) ﴾ [Surah Al-'Asr (103:3-1)]

قَالَ الشَّافِعِيُّ رَحِمَهُ اللهُ تَعَالَى: «هَذِهِ السُّورَةَ لَوْ مَا أَنْزَلَ اللهُ حُجَّةً عَلَى خَلْقِهِ إِلا هِيَ لَكَفَتْهُمْ».

Ash-Shafi'ī, may Allah have mercy on him, said: "Had Allah not sent down a *Ḥujjah* (evidence) to His creation other than this surah, it would have been sufficient for them."[1]

[1] Majmoo Al-Fatāwa Vol 28 pg 152

وَقَالَ البُخَارِيُّ رَحِمَهُ اللهُ تَعَالَى: «بَابٌ: العِلْمُ قَبْلَ القَوْلِ وَالْعَمَلِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَـٰهَ إِلَّا اللَّهُ وَٱسْتَغْفِرْ لِذَنبِكَ﴾ [محمد:19]، فَبَدَأَ بِالْعِلْمِ قَبْلَ القَوْلِ وَالعَمَلِ»

And Al-Bukharī, may Allah have mercy on him, said: "Chapter: Knowledge precedes speech and action, the proof is His statement (which means): ﴿**So know** (O Muḥammad ﷺ) **that, Lâ ilâha illallâh** (none has the right to be worshipped except Allâh)**, and seek forgiveness for your sin**﴾ [Surah Muḥammad (47:19)]. So, he began with knowledge before speech and action".

Three matters:

اعْلَمْ رَحِمَكَ اللهُ أَنَّه يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ ثَلاثِ هَذِهِ المَسَائِل والْعَمَلُ بِهِنَّ:

Know, may Allah have mercy upon you, that it is obligatory upon every Muslim male and female to learn and act upon these three matters:

الأُولَى: أَنَّ اللهَ خَلَقَنَا، ورَزَقَنَا، ولَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الجَنَّةَ، ومَنْ عَصَاهُ دَخَلَ النَّارَ، والدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَـٰهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ۞ فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾ [المزمل: ١٥، ١٦].

The first: is that Allah created us, provided for us, and did not leave us neglected. Rather, He sent a Messenger to us, so whoever obeys him enters Jannah, and whoever disobeys him enters the fire.

The proof is His statement (which means): **"Verily, We have sent to you** (O men) **a Messenger** (Muḥammad ﷺ) **to be a witness over you, as We did send a Messenger** [Mûsâ (Moses)] **to Fir'aun** (Pharaoh)**. But Fir'aun** (Pharaoh) **disobeyed the Messenger** [Mûsâ (Moses)]**; so We seized him with a severe punishment.".** [Surah Al-Muzzammil (73:15-16)].

الثَّانِيَةُ: أَنَّ اللهَ لا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِه، لا نَبِيٌّ مُرْسَلٌ ولا مَلَكٌ مُقَرَّبٌ ولا غيرهما والدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: ١٨].

The Second: Surely, Allah does not accept anyone being associated with Him in worship; neither an angel that was brought close nor a prophet that was sent nor anyone else.

The proof is His statement (which means): **"And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh."** [Surah Al-Jinn (72:18)].

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللهَ لا يَجُوزُ لَهُ مُوَالاةُ مَنْ حَادَّ اللهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءابَاءَهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّـــٰتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَـــٰرُ خَـــٰلِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ [المجادلة: ٢٢].

The Third: Surely, it is not permissible for the one who obeys the Messenger and makes Tawḥīd of Allah to take as allies those who oppose Allah and His Messenger, not even if they are the closest of relatives.

The proof is His statement (which means): **﴿You (O Muḥammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muḥammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴾** [Surah Al-Mujādilah (58:22)].

اعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِه، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]. وَمَعْنَى يَعْبُدُونِ: يُوَحِّدُونِ،

Know, may Allah guide you to His obedience, that Al-ḥanīfiyyah, the Religion of IbRaḥīm, is that you worship Allah alone, making the religion sincerely for Him. Allah ordered all of humanity with this, and created them for this, as He The Most High said (which means): ﴿**And I** (Allâh) **created not the jinn and mankind except that they should worship Me** (Alone).﴾ [Surah Al-Dhāriyāt (51:56)].

The meaning of "to worship Me" is to make Tawḥīd of Me.[2]

وَأَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا﴾ [النساء: ٣٥].

The greatest thing that Allah has commanded is Tawḥīd, which is singling out Allah in worship. And the greatest thing that Allah has prohibited is Shirk, which is worshipping others along with Him, The proof His saying, The Most High (which means): ﴿**Worship Allâh and join none with Him** (in worship)﴾ [Surah An-Nisa (4:36)].

[2] Mujahhid attributed to Ibn Abbaas

The Three Fundamental Principles:[3]

فَإِذَا قِيلَ لَكَ: مَا الأُصُولُ الثَّلاثَةُ التِي يَجِبُ عَلَى الإِنْسَانِ مَعْرِفَتُهَا؟

So, if it is said to you "What are the three fundamental principles that are obligatory upon every individual to know?"

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Then say: It is that the ‘Abd (creation) knows his Rabb (Lord), Religion, and Prophet Muḥammad ﷺ.

[3] Editor’s title

[The first Fundamental principle]:
الأَصْلُ الاول

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

So, if it is said to you: "Who is your Rabb (Lord)?"

فَقُلْ: رَبِّيَ اللهُ الَّذي رَبَّاني، وَرَبَّى جَميعَ الْعَالَمينَ بنعمته، وَهُوَ مَعْبُودي لَيْسَ لِي مَعْبُودٌ سِوَاهُ؛ وَالدَّليلُ قَوْلُهُ تَعَالَى: ﴿الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١]. وَكُلُّ مَنْ سِوَى اللهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

Then say: My Rabb is Allah, the One who nurtured me and nurtured all of creation through His favours. And He is the One whom I worship, and I have none worthy of worship besides Him. The proof is His saying The Most High, (which means) : ﴿**All the praises and thanks be to Allâh, the Rabb of the ‘Âlamîn (mankind, jinn and all that exists).**﴾ [Surah Al-Fātihah (1:2)]. Everything besides Allah is an 'Aalam (every created thing), and I am one of those 'Ālam.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

So, if you were asked: "Through what did you know your Rabb?"

فَقُلْ: بآيَاته وَمَخْلُوقَاته، وَمِنْ آيَاته: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ مَخْلُوقَاته السَّمَاوَاتُ السَّبْعُ وَمَنْ فِيهِنَّ وَالأَرَضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا؛

Then say: through His signs and creation. And among His signs are the night, the day, the sun, and the moon. And among His creations are the seven heavens and whosoever is in them, the seven earths and whosoever is in them, and whatever is between them.

وَقَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [فصلت: ٣٧].

And His saying The Most High, (which means): **﴿And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you** (really) **worship Him.﴾** [Surah Fuṣṣilat (41:37)]

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤].

And the Saying of The Most High, (which means): **﴿Indeed your Rabb is Allâh, Who created the heavens and the earth in Six Days, and then He rose over** (Istawâ) **the Throne** (really in a manner that suits His Majesty)**. He brings the night as a cover over the day, seeking it rapidly, and** (He created) **the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Rabb of the ʻÂlamîn** (mankind, jinn and all that exists)**!﴾** [Surah Al-A'rāf (7:54)]

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾ [البقرة: ٢١، ٢٢].

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللهُ تَعَالَى: «الخَالِقُ لِهَذِهِ الأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ».

The Rabb (Lord) is the One who is worthy of worship, and the proof is His saying, The Most High, (which means): **﴿O mankind! Worship your Rabb** (Allâh)**, Who created you and those who were before**

you so that you may become Al-Muttaqûn (the pious) **Who has made the earth a resting place for you, and the sky as a canopy, and sent down water** (rain) **from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh** (in worship) **while you know** (that He Alone has the right to be worshipped).﴾ [Surah Al-Baqarah (2:21-22)].

Ibn Kathīr, may Allah have mercy on him, said: **"The Creator of these things is the One who is worthy of worship"**.[4]

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا مِثْلُ: الإِسْلامِ، وَالإِيمَانِ، وَالإِحْسَانِ، وَمِنْهُ: الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالإِنَابَةُ، وَالاسْتِعَانَةُ، وَالاسْتِعَاذَةُ، وَالاسْتِغَاثَةُ، وَالذَّبْحُ، وَالنَّذْرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا. كُلُّهَا للهِ تَعَالَى.

The types of acts of worship that Allah commanded us with are, for example, Islam, Iman, and Iḥsān. They also include,

1. Du'a' (Supplication),
2. Khawf (Fear),
3. Raja' (Hope),
4. Tawakkul (Reliance),
5. Raghbah (Yearning),
6. Rahbah (fear accompanied by action),
7. Khushoo' (submissiveness),
8. Khashyah (fear accompanied by knowledge),
9. Inabah (returning to Allah),
10. Isti'anah (seeking aid),
11. Isti'athah (seeking refuge),
12. Istighathah (seeking help),
13. Dhabh (animal sacrifices),

---

[4] Vol 1 pg 197, Maktabah Adh Dahabi

14. Nadhr (taking vows),
and all of the other types of worship that Allah commanded. All of these belong to Allah.

وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: ١٨]. فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ؛ وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَـٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ [المؤمنون: ١١٧].

The proof is His saying, The Most High (which means): ﴿**And certainly the masajid (mosques) are for Allâh (Alone): so invoke not anyone along with Allâh".** [Surah Al-Jinn: 18]. Therefore, whosoever dedicates any of them to other than Allah, then he is a polytheist disbeliever. The proof is His saying, The Most High (which means): **"And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Rabb (Lord). Surely! Al-Kâfirûn(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.**﴾ [Surah Al-Mu'minoon (23:117)].

وَفِي الْحَدِيثِ: {الدُّعَاءُ مخ الْعِبَادَةِ}. وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾. [غافر: ٦٠].

Also in the hadith, [it is reported]: **"Supplication is the core of worship".**[5] The proof is His saying, The Most High (which means): ﴿**And your Rabb said: "Invoke Me,** [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] **I will respond to your**

[5] Imam Al-Albani, may Allah have mercy on him, mentions that this hadith with this specific wording is weak. Rather, the correct wording of the hadith is "supplication is worship". This hadith is weak due to the presence of *Abdullah ibn Lahyy'ah* who is well-known to be weak in his memorization by the scholars of hadith.

(invocation). **Verily! Those who scorn My worship** [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] **they will surely enter Hell in humiliation!**﴾ [Surah Ghāfir (40:60)]

وَدَلِيلُ الْخَوْفِ: قَوْلُهُ تَعَالَى: ﴿فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ﴾ [آل عمران: ١٧٥].

The proof for *Khawf* (Fear) is His saying, The Most High (which means): ﴿**So do not fear them, but fear Me, if you are** (true) **believers**﴾ [Surah Āli ʻImrān (3:175)]

وَدَلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى: ﴿فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: ١١٠].

The proof for *Rajaa* (Hope) is His saying, The Most High (which means): ﴿**So whoever hopes for the Meeting with his Rabb, let him work righteousness and associate none as a partner in the worship of his Rabb**﴾ [Surah Al-Kahf (18:110)]

وَدَلِيلُ التَّوَكُلِ: قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ﴾ [المائدة: ٢٣].
وقوله: ﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣].

The proof for *Tawakkul* (Reliance) is His saying, The Most High (which means): ﴿**And put your trust in Allâh if you are believers indeed**﴾ [Surah AlMā'idah (5:23)], And the saying of The Most High (which means): ﴿**And whosoever puts his trust in Allâh, then He will suffice him**﴾ [Surah At-Talāq (65:3)]

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ: قَوْلُهُ تَعَالَى: ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: ٩٠].

The proof for *Raghbah* (Yearning), *Rahbah* (fear accompanied by action), and *Khushoo'* (submissiveness) is His saying, The Most High (which means): ﴿**Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.**﴾ [Surah Al-Anbiyā (21:90)]

وَدَلِيلُ الْخَشْيَةِ: قَوْلُهُ تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ﴾ الآية [البقرة: ١٥٠].

The proof for *Khashyah* (fear accompanied with knowledge) is His saying, The Most High (which means): ﴿**So fear them not, but fear Me!**﴾ [Surah Al-Baqarah (2:150)]

وَدَلِيلُ الإِنَابَةِ: قَوْلُهُ تَعَالَى: ﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ الآية [الزمر: ٥٤].

The proof for *Inābah* (returning to Allah) is His saying, The Most High (which means): ﴿**And turn in repentance and in obedience with true Faith** (Islâmic Monotheism) **to your Rabb and submit to Him** (in Islâm)﴾ [Surah Az-Zumar (39:54)]

وَدَلِيلُ الاسْتِعَانَةِ: قَوْلُهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥]. وَفِي الْحَدِيثِ: {وإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ}.

The proof for *Isti'ānah* (seeking aid) is His saying, The Most High (which means): ﴿**You** (Alone) **we worship, and You** (Alone) **we ask for help** (for each and everything)**.**﴾ [Surah Al-Faatihah: 4] And in the hadeeth:

"When you seek assistance then seek assistance from Allah". (At Tirmidhi 2516 hasan Sahih)

وَدَلِيلُ الاسْتِعَاذَةِ: قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [الفلق: ١]. و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: ١].

The proof for *Isti'athah* (seeking refuge) is His saying, The Most High (which means): ﴿**Say: "I seek refuge with** (Allâh)**, the Rabb of the daybreak,".** [Surah Al-Falaq (113:1)] And **"Say: "I seek refuge with** (Allâh) **the Rabb of mankind,**﴾ [Surah An-Nās (114:1)]

وَدَلِيلُ الاسْتِغَاثَةِ: قَوْلُهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾ الآية [الأنفال: ٩].

The proof for *Istighāthah* (seeking help) is His saying, The Most High (which means): ﴿ (Remember) **when you sought help of your Rabb and He answered you...**﴾ [Surah Al-Anfāl (8:9)]

وَدَلِيلُ الذَّبْحِ: قَوْلُهُ تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأنعام: ١٦٢-١٦٣]. وَمِنَ السُّنَّةِ: {لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ}.

The proof for *Dhabh* (animal sacrifices) is His saying, The Most High (which means): **"Say (O** Muḥammad ﷺ**): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Rabb of the 'Âlamîn (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.".** [Surah Al-An'aam (6:162-163)] And from the Sunnah:

"May Allah curse the one who offers a sacrifice to other than Allah".[6]

ودليل النذر قوله تعالى: ﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ [الإنسان: ٧]

The proof for *Nadhr* (taking vows) is His saying, The Most High (which means): **"They** (are those who) **fulfil** (their) **vows, and they fear a Day whose evil will be wide-spreading.".** [Surah Al-Insān (76:7)]

[6] Sahih Muslim 1978, hadith of Ali

[The Second Fundamental Principle]:
الأَصْلُ الثَّانِي

مَعْرِفَةُ دِينِ الإِسْلامِ بِالأَدِلَّةِ

Knowing the Religion of Islam with evidence.

وَهُوَ: الاسْتِسْلامُ للهِ بِالتَّوْحِيدِ، وَالانْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ والخلوص مِنَ الشِّرْكِ وَأَهْلِهِ،

It is submitting to Allah with Tawḥīd, surrendering to Him with obedience, and disassociating and freeing oneself from Shirk (disbelief) and its people.

وَهُوَ ثَلاثُ مَرَاتِبَ: الإِسْلامُ، وَالإِيمَانُ، وَالإِحْسَانُ.

It has three levels:

1. Islam,
2. Iman,
3. Iḥsān.

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

Each level has pillars.

The first level is Islam:

فَأَرْكَانُ الإِسْلامِ خَمْسَةٌ شَهَادَةِ أَلَّا إله إلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ البَيْتِ.

The pillars of Islam are five:

1. Bearing witness that there is no deity worthy of worship except Allah and that Muḥammad is the messenger of Allah,
2. establishing the *Ṣalāh*,
3. paying the *Zakah* (obligatory charity),
4. fasting the month of *Ramadhan*,
5. *Ḥajj* (performing the pilgrimage) to the house of Allah.

وَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَـــــٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ لا إِلَـــــٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران، ١٨].

The proof for the shahada (testimony) is His saying The Most High, (which means): ﴿**Allâh bears witness that Lâ ilâha illa Huwa** (none has the right to be worshipped but He)**, and the angels, and those having knowledge** (also give this witness)**;** (He always) **maintains His creation in Justice. Lâ ilâha illa Huwa** (none has the right to be worshipped but He)**, *Al-ʻAzīz*** (the All-Mighty)**, *Al-Ḥakīm*** (the All-Wise)﴾ [Surah Āli ʻImrān (3:18)]

وَمَعْنَاهَا: لا مَعْبُودَ بِحَقٍّ إلا اللهُ، (لَا إِلَهَ) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ، (إِلا اللهُ) مُثْبِتًا الْعِبَادَةَ للهِ وَحْدَهُ لا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَا شَرِيكَ لَهُ فِي مُلْكِهِ.

And its meaning is that there is no deity that has the right to be worshipped in truth except Allah, alone.

“La Illaha” negates everything that is worshipped besides Allah,

"Illa Allah" affirms the worship of Allah alone, free from any partner in His worship, just as He has no partner in His Dominion.

وَتَفْسِيرُهَا: الَّذِي يُوَضِّحُهَا قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ۞ إِلاَّ الَّذِي فَطَرَنِي﴾ الآية [الزخرف: ٢٦ – ٢٨].

And its explanation that clarifies it is His saying, The Most High (which means): ﴿**And** (remember) **when Ibrâhîm** (Abraham) **said to his father and his people: "Verily, I am innocent of what you worship", "Except Him** (i.e. I worship none but Allâh Alone) **Who did create me**﴾ [Surah Az-Zukhruf (43:26-28)]

وَقَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلَمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللّهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

And the saying of The Most High (which means): ﴿**Say** (O Muḥammad ﷺ)**: "O people of the Scripture** (Jews and Christians)**: Come to a word that is just between us and you, that we worship none but Allâh** (Alone)**, and that we associate no partners with Him, and that none of us shall take others as *Arbāb* (Lords) besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims**﴾. [Surah Āli ʻImrān (3:64)]

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللهِ: قَوْلُهُ تَعَالَى: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التوبة: ١٢٨].

The proof for Shahādah (testimony) that Muḥammad is the Messenger of Allah is His saying, The Most High (which means): ﴿**Verily, there has come unto you a Messenger** (Muḥammad ﷺ) **from amongst yourselves** (i.e. whom you know well)**. It grieves him that you should receive any injury or difficulty. He** (Muḥammad ﷺ) **is anxious over**

you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire)**; for the believers** (he ﷺ is) **full of pity, kind, and merciful﴾.** [Surah At-Tawbah (9:128)]

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصْدِيقُهُ فِيمَا أَخْبَرَ، واجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ وأَن لا يُعْبَدَ اللهُ إِلا بِمَا شَرَعَ.

The meaning of the Shahādah (testimony) that Muḥammad ﷺ is the Messenger of Allah is: Obeying him in what he commanded, believing him in what he informed, abstaining from what he forbade, and not worshipping Allah except by what he ﷺ legislated.

وَدَلِيلُ الصَّلاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: ٥].

The proof for Prayer, Zakah and the explanation of Tawḥīd is His saying The Most High (which means): ﴿**And they were not commanded except to worship Allāh, making the religion sincere /exclusive to Him, inclining to the truth and perform As-Salât** (Iqâmat-as-Salât) **and give Zakât, and that is the right religion﴾.** [Surah Al-Bayyinah (98:5)]

ودَلِيلُ الصِّيَامِ: قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: ١٨٣].

The proof for Fasting is His saying, The Most High (which means): ﴿**O you who believe! Observing As-Saum** (the fasting) **is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn** (the pious)﴾ **.** [Surah Al-Baqarah (2:183)]

ودَلِيلُ الْحَجِّ: قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: ٩٧].

The proof for Ḥajj is His saying, The Most High (which means): ﴿**And Ḥajj** (pilgrimage to Makkah) **to the House** (Ka'bah) **is a duty that mankind owes to Allâh, those who can afford the expenses** (for one's conveyance, provision and residence)**; and whoever disbelieves** [i.e. denies Ḥajj (pilgrimage to Makkah), then he is a disbeliever of Allâh]**, then Allâh stands not in need of any of the 'Âlamîn** (mankind, jinn and all that exists)﴾ . [Surah Āli 'Imrān (3:97)]

الْمَرْتَبَةُ الثَّانِيَةُ: الإِيمَانُ:

The second level is Imān:

وَهُوَ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلاهَا قَوْلُ لا إله إلا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنْ الإِيمَانِ.

It is (i.e. consists of) seventy-odd branches. The highest of which is saying La Ilaha IllaaAllah and the lowest of which is removing harmful objects from the pathways. And *Ḥaya'* (modesty/shyness) is a branch of *Imān*.

وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

Its pillars are six:

1. That you believe in Allah,
2. His angels,
3. Books,
4. Messengers,
5. The Last Day,
6. That you believe in Al-Qadar (Pre-Decree) – the good and the bad of it.

وَالدَّلِيلُ عَلَى هَذِهِ الأَرْكَانِ السِّتَّةِ: قَوْلُهُ تَعَالَى: ﴿لَيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ [البقرة: ١٧٧].

The proof for these six pillars is His saying, The Most High (which means): ﴿**It is not Al-Birr** (piety, righteousness, and each and every act of obedience to Allâh, etc.) **that you turn your faces towards east and** (or) **west** (in prayers)**; but Al-Birr is** (the quality of) **the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets**﴾**.** [Surah Al-Baqarah (2:177)]

ودليل القدر: قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٩].

And the proof for Al-Qadar (Pre-Decree) is His saying, The Most High (which means): ﴿**Verily, We have created all things with Qadar** (Divine Preordainment of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûzh)﴾ . [Surah Al-Qamar (54:49)]

الْمَرْتَبَةُ الثَّالِثَةُ: الإِحْسَانُ:

The third level is Iḥsān:

رُكْنٌ وَاحِدٌ، وهو: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِن لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

It has one pillar, it is that you worship Allah as if you are seeing Him, and even if you cannot see Him, He indeed sees you.

وقوله تعالى: ﴿إِنَّ اللّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ﴾ [النحل: ١٢٨].

The proof is His saying, The Most High (which means): ﴿**Truly, Allâh is with those who fear Him** (keep their duty unto Him)**, and those who are Muḥsinûn** (good-doers)﴾**.** [Surah An-Naḥl (16:128)].

وقَوْلُهُ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقَلُّبَكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [الشعراء: ٢١٧ - ٢٢٠]. وقَوْلُهُ تَعَالَى: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ [يونس: ٦١].

And His saying, The Most High (which means): ﴿**And put your trust in *Al-'Azīz*** (The All-Mighty)**, *Al-Raḥīm* (the Most Merciful), Who sees you** (O Muḥammadﷺ) **when you stand up** (alone at night for TaHajjud prayers)**. And your movements among those who fall prostrate** (to Allâh in the five compulsory congregational prayers)**. Verily He, only He, is *Al-Samī'*** (the All-Hearer)**, *Al-'Alīm*** (the All-Knower)﴾**.** [Surah Ash-Shu'araa (42:217-220)]. And the saying of The Most High (which means): ﴿**Neither you** (O Muḥammad) **do any deed nor recite any portion of the Qur'ân, - nor you** (mankind) **do any deed** (good or evil) **but We are Witness thereof, when you are doing it**﴾**.** [Surah Yūnus (10:61)].

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرَائِيلَ عليه السلام الْمَشْهُورُ: عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ. قَالَ:

The proof from the Sunnah is the famous hadith of Jibrīl, which is reported from 'Umar (رضي الله عنه) who said:

{بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ ــ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ــ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ،

"Once we were sitting with the Prophet (ﷺ) when a man appeared to us with extremely white garments and extremely black hair. No trace of journey could be seen on him nor did any amongst us know him. Until he sat to the Prophet (ﷺ), attaching his knees to his (ﷺ) knees and placing his palms upon his (ﷺ) thighs,

فَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلامِ فَقَالَ: (أَنْ تَشْهَدَ أَلَّا إله إلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا). فقَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

And he said: 'O Muḥammad, inform me about Islam.' So he (ﷺ) said: 'It is that you testify that there is no deity that has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah. And that you establish the prayer, give the Zakah, fast during Ramadan and perform the Ḥajj (pilgrimage) to the House, if you are able to. He said: 'You have spoken the truth.' So we were amazed that he had asked him and then told him that he was truthful

قَالَ: أَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ:(أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِه، وَكُتُبِه، وَرُسُلِه، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ). قَالَ: صَدَقْتَ. قَالَ: أَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ: (أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ).

He said: 'inform me about Iman.' So he(ﷺ) said: 'It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and that you believe in Al-Qadar, the good of it and the bad of it.' He said: 'You have spoken the truth. Inform me about Iḥsān. He (ﷺ) said: 'It is that you worship Allah as if you see Him, but even though you don't see Him, He indeed sees you.'

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: (مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ). قَالَ: أَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: (أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ). قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ ﷺ: (يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟). قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ)}.

He said: 'inform me about the Hour.' He (ﷺ) said: 'The one who is being asked is not more knowledgeable of it than the one who is asking.' He said: 'So inform me about its signs.' He (ﷺ) said: 'that the slave girl gives birth to her female master and that you see the barefooted, naked and poor shepherds competing with one another in constructing tall

buildings'. Then he left and we remained for a while. Then he (ﷺ) said: 'O 'Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.' He (ﷺ) said: 'That was Jibril who came to you to teach you your Religion'.

[The Third Principle]:
الأَصْلُ الثَّالِثُ

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Knowing your Prophet, Muḥammad ﷺ may Allah's peace and blessings be upon him:

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلاةِ وَالسَّلامِ،

He is Muḥammad, son of ʻAbdillah, son of ʻAbdil-Muttalib son of Hāshim. And Hāshim is from Quraysh and Quraysh is from the Arabs. And the Arabs are from the offspring of Isma'īl, son of Ibraḥīm Al-Khalīl May Allah send the best of His peace and blessings on him and on our Prophet ﷺ.

وَلَهُ مِنَ الْعُمُرِ ثَلاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلاثٌ وَعِشْرُونَ نَبِيًا وَرَسُولًا.

He lived for sixty-three years, forty of which were prior to his prophethood and twenty-three of which as a Prophet, and a Messenger ﷺ.

نُبِّئَ بِـ(اقْرَأْ)، وَأُرْسِلَ بِـ(الْمُدَّثِّرِ)، وَبَلَدُهُ مَكَّةُ.

He became a prophet with "Iqra" and a messenger with "Al-Muddathir". His hometown was Makkah.

بَعَثَهُ اللهُ بِالنِّذَارَةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ،

Allah sent him to warn against Shirk and to call to Tawḥīd.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ۞ قُمْ فَأَنذِرْ ۞ وَرَبَّكَ فَكَبِّرْ ۞ وَثِيَابَكَ فَطَهِّرْ ۞ وَالرُّجْزَ فَاهْجُرْ ۞ وَلَا تَمْنُن تَسْتَكْثِرُ ۞ وَلِرَبِّكَ فَاصْبِرْ﴾ [المدثر: ١-٧].

The proof is His saying, The Most High (which means): ﴿**O you** (Muḥammad ﷺ) **enveloped in garments! Arise and warn! And magnify your Rabb** (Allâh)**! And purify your garments! And keep away from Ar-Rujz** (the idols)**! And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him). And be patient for the sake of your Rabb** (i.e. perform your duty to Allâh)**!**﴾ [Surah Al-Muddathir (74:1-7)]

وَمَعْنَى: ﴿قُمْ فَأَنذِرْ﴾: يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ.

The meaning of: ﴿Arise and warn﴾ is warning against Shirk and calling towards Tawḥīd.

﴿وَرَبَّكَ فَكَبِّرْ﴾: أَيْ: عَظِّمْهُ بِالتَّوْحِيدِ.

﴿And magnify your Rabb﴾ means glorify Him with Tawḥīd.

﴿وَثِيَابَكَ فَطَهِّرْ﴾: أَيْ: طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ.

﴿And purify your garments﴾ means purify your actions from Shirk.

﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزَ: الأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا وَأَهلِهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلِهَا، وَعَدَاوَتُهَا وَأَهْلِهَا وَفِرَاقُهَا وَأَهْلِهَا

﴿And keep away from Ar-Rujz﴾ "Rujz" means idols, and "Abandon it" means to leave it and its people, free yourself from it and its people, having enmity towards it and its people, and separating yourself from it and its people.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بِالْهِجْرَةِ إِلَى الْمَدِينَةِ،

He spent ten years calling to Tawḥīd. And after ten years, he was raised up to the heavens, and the five daily prayers were made obligatory on him. So he prayed in Makkah for three years and thereafter, he was ordered to make the Hijrah (migration) to Madinah.

وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بلد الإِسْلامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ،

Hijrah (migration) is moving from the land of disbelief to the land of Islam. And Hijrah is obligatory upon this ummah from the land of Shirk to the land of Islam, and it remains until the Hour is established.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَآءتْ مَصِيرًا * إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلًا * فَأُوْلَئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللّهُ عَفُوًّا غَفُورًا﴾ [النساء:٩٧-٩٩].

The proof for this is His saying, The Most High (which means): ﴿**Verily! As for those whom the angels take** (in death) **while they are wronging themselves** (as they stayed among the disbelievers even though emigration was obligatory for them)**, they** (angels) **say** (to them)**: "In what** (condition) **were you?" They reply: "We were weak and oppressed on the earth." They** (angels) **say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allâh is likely to forgive them, and Allâh is *'Afuww*** (Ever Oft-Pardoning)**, *Ghafūr*** (Oft-Forgiving)﴾**.** [Surah An-Nisa (4:97-99)]

وَقَوْلُهُ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ﴾ [العنكبوت: ٥٦].

And the saying of The Most High (which means): ﴿**O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me** (Alone)﴾ **.** [Surah Al-'Ankaboot (29:56)]

قَالَ الْبَغَوِيُّ رَحِمَهُ اللهُ: «سَبَبُ نُزُولِ هَذِهِ الآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ لَمْ يُهَاجِرُوا، نَادَاهُمُ اللهُ بِاسْمِ الإِيمَانِ».

Al-Baghawī, may Allah have mercy on him, said: "The reason for the revelation of this ayah was the Muslims who were in Makkah and did not migrate. Allah addressed them as believers".[7]

وَالدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: {لا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا}.

The proof for Hijrah from the Sunnah is his (ﷺ) statement: "Hijrah will not cease until repentance ceases, and repentance will not cease (to be accepted) until the sun rises from where it sets (i.e. the west)."[8]

فَلَمَّا اسْتَقَرَّ بِالْمَدِينَةِ أُمِرَ فِيهَا بِبَقِيَّةِ شَرَائِعِ الإِسْلامِ، مِثْلِ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالأَذَانِ، وَالْجِهَادِ، وَالأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الإِسْلامِ،

So, when He settled in Madinah, He (ﷺ) was commanded in it with the remaining legislations of Islam, such as Zakat, Fasting, Ḥajj, Adhan, Jihad, commanding good and forbidding evil, as well as the other legislations of Islam.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَبَعْدَهَا تُوُفِّيَ صَلَواتُ اللهِ وَسَلامُهُ عَلَيْهِ وَدِينُهُ بَاقٍ.

---

[7] Vol 3 pg 472

[8] sunan abu dawood 2479 sahih by imam al Albani (May Allah have mercy on them).

He did this for ten years, and then He, peace and blessings of Allah be on him, passed away. His religion remained.

وَهَذَا دِينُهُ، لا خَيْرَ إِلا دَلَّ الأُمَّةَ عَلَيْهِ، وَلا شَرَّ إِلا حَذَّرَهَا مِنْهُ،

This is his religion – there is no good except that he directed the *Ummah* to it, and there is no evil except that he warned them from it.

وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ،

The good that he directed it to is Tawḥīd and everything that Allah loves and is pleased with.

وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُ اللهُ وَيَأْبَاهُ.

And the evil that he warned them from is Shirk and everything that Allah hates and rejects.

بَعَثَهُ اللهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالإِنْسِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف: ١٥٨].

Allah sent him to all of mankind, and made obeying him an obligation upon everyone from the two prominent beings, Jinn and Mankind. The proof is His saying, The Most High (which means): ﴿**Say** (O Muḥammad ﷺ)**: "O mankind! Verily, I am sent to you all as the Messenger of Allâh**﴾**.** [Surah Al-A'raaf: 158]

وَأَكْمَلَ اللهُ بِهِ الدِّينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلَامَ دِينًا﴾ [المائدة: ٣].

And Allah completed the Religion through him. The proof is His saying, The Most High (which means): ﴿**This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion**﴾**.** [Surah Al-Mā'idah (5:3)]

وَالدَّلِيلُ عَلَى مَوْتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ تَعَالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [الزمر: ٣٠، ٣١].

The proof for his (ﷺ) death is His saying, The Most High (which means): ﴿**Verily you** (O Muḥammad ﷺ) **will die, and verily they** (too) **will die. Then, on the Day of Resurrection, you will be disputing before your Rabb**﴾**.** [Surah Az-Zumar (39:30-31)]

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ [طه: 55]. وقَوْلُهُ تَعَالَى: ﴿وَاللَّهُ أَنبَتَكُم مِّنَ الأَرْضِ نَبَاتًا * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾ [نوح: ١٧، ١٨].

And when people die, they will be resurrected. The proof is His saying, The Most High (which means): ﴿**Thereof** (the earth) **We created you, and into it We shall return you, and from it We shall bring you out once again**﴾**.** [Surah TaHa (20:55)] And the saying of The Most High (which means): ﴿**And Allâh has brought you forth from the** (dust of) **earth? Afterwards He will return you into it** (the earth)**, and bring you forth** (again on the Day of Resurrection)﴾ . [Surah Nuḥ (71:17-18)]

وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ [النجم: ٣١].

After resurrection, they will be held to account and recompensed for their actions. The proof is His saying, The Most High (which means): ﴿**And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done** (i.e. punish them in Hell)**, and reward those who do good, with what is best** (i.e. Paradise)﴾ **.** [Surah An-Najm (53:31)]

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [التغابن: ٧].

Whoever denies the resurrection has disbelieved. The proof is His saying, The Most High (which means): ﴿**The disbelievers pretend that they will never be resurrected** (for the Account)**. Say** (O Muḥammad ﷺ)**: Yes! By my Rabb, you will certainly be resurrected, then you will be informed of** (and recompensed for) **what you did; and that is easy for Allâh**﴾**.** [Surah At-Taghābun (64:7)]

وَأَرْسَلَ اللهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النساء: ١٦٥].

Allah sent all of the Messengers as givers of glad tidings and warners. The proof is His saying, The Most High (which means): ﴿**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the** (coming of) **Messengers**﴾**.** [Surah An-Nisa (4:165)]

وَأَوَّلُهُمْ نُوحٌ وَآخِرُهُمْ مُحَمَّدٌ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامَ وَهُوَ خَاتَمُ النَّبِيِّينَ؛ لَا نَبِيَّ بَعْدَهُ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِجَالِكُمْ وَلَـٰكِن رَّسُولَ اللهِ وَخَاتَمَ النَّبِيِّينَ﴾ [الأحزاب: ٤٠]

The first of them is Nuḥ and the last of them is Muḥammad, may peace and blessings be upon them. He was the Seal of the Prophets, there is no prophet after him, the proof is His saying, The Most High (which means): ﴿Muḥammad (ﷺ) **is not the father of any of your men, but he is the Messenger of Allâh and the last** (end) **of the Prophets**﴾. [Surah Al-Ahzāb 33:40]

وَالدَّلِيلُ عَلَى أَنَّ نُوحًا أَوَّلُ الرُّسُلِ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾ [النساء: ١٦٥].

The proof that Nuḥ was the first of the Messengers is His saying, The Most High (which means): ﴿**Verily, We have sent the revelation to**

you (O Muḥammad ﷺ) **as We sent the revelation to Nûh** (Noah) **and the Prophets after him**﴾. [Surah An-Nisa (4:163)]

وَكُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامَ يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النحل: ٣٦].

And Allah has sent a Messenger to every nation, from Nuḥ up until Muḥammad, who would command them to worship Allah alone and forbid them from worshipping the Ṭāghūt[9] (The proof is His saying, The Most High (which means): ﴿**And verily, We have sent among every Ummah** (community, nation) **a Messenger** (proclaiming)**: "Worship Allâh** (Alone)**, and avoid** (or keep away from) **Ṭāghūt**﴾. [Surah An-Nahl (16:36)]

وَافْتَرَضَ اللهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالإِيمَانَ بِاللهِ.

Allah obligated all of His ʿibād (creation) to disbelieve in the Ṭāghūt and believe in Allah.

قَالَ ابْنُ الْقَيِّمِ ــ رَحِمَهُ اللهُ تَعَالَى: «وَمَعْنَى الطَّاغُوتِ: مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ».

Ibn Al-Qayyim, may Allah have mercy on him, said: "The meaning of Ṭaghūt is transgressing one's limits in worshipping, following or obedience".[10]

وَالطَّوَاغِيتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ؛

[9] Fath Al Majid
[10] I'lām al muwaqi'īn v1 pg 50

The Ṭawāghīt[11] are many, and their heads are five:

1. Iblīs, may Allah curse him,
2. One who is worshipped and is pleased with it,
3. Whoever claims to have something from the knowledge of the Ghaib (Unseen),
4. Whoever calls the people to worship himself,
5. Whoever rules by other than what Allah has revealed.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة: ٢٥٦].

The proof His saying, The Most High (which means): ﴿**There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Ṭāghūt and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is *Samī'*** (All-Hearer)**, *'Alīm*** (All-Knower)﴾**.** [Surah Al-Baqarah (2:256)]

وَهَذَا هُوَ مَعْنَى لَا إِلَـــٰـــهَ إِلَّا اللهُ،

This is the meaning of *Laa Ilāha Illaa Allah*.

وَفِي الْحَدِيثِ: {رَأْسُ الأَمْرِ الإِسْلامِ، وَعَمُودُهُ الصَّلاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللهِ}.

And in the hadith: "The head of the affair is Islam and its pillar is the Prayer. And its pinnacle is Jihad in the way of Allah".[12]

[11] plural of Ṭāghūt
[12] At Tirmidi 2616 hasan sahih

وَاللهُ أَعْلَمُ.
وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

And Allah knows best.

May Allah send His peace and blessings on Muḥammad,
his followers, and his Companions.